

**KANT'S CRITICAL PHILOSOPHY
FOR ENGLISH READERS; VOL.
II: THE PROLEGOMENA
TRANSLATED, WITH NOTES AND
APPENDICES**

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Kant's Critical Philosophy for English Readers; Vol. II: The Prolegomena Translated, with Notes and Appendices by Immanuel Kant & John P. Mahaffy & John H. Bernard

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IMMANUEL KANT & JOHN P. MAHAFFY & JOHN H. BERNARD

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CRITICAL PHILOSOPHY

FOR ENGLISH READERS

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A NEW AND COMPLETED EDITION

VOL. II.

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P R E F A C E

THE following translation of Kant's *Prolegomena to any Future Metaphysic* is not the first which has been laid before the English public. Richardson published a translation in 1818, which is now so rare that Mr. Lewes, though his knowledge of this sort of literature was exceedingly wide, seemed to be unaware of its existence.¹ When I had completed part of the task, I chanced to find a copy of this book, which is full of errors and inaccuracies, but yet has merit enough to have escaped oblivion, had the author published it at a time when anything whatever was known in England about Kant's philosophy. I was tempted to use it in some sections as the basis of the present work, in order to relieve myself of the tedium of writing out the whole translation. But so many corrections were necessary that it hardly saved me any trouble, and probably my book may not have been improved by putting the new wine into the old bottles. Still I am answerable for the general correctness of the

¹ *Hist. of Phil.* ii. p. 441, note.

following translation, and believe that, clumsy as it may be, it is far more readable than Kant's original. There are at least twice as many full stops as in the German ; sundry missing verbs and pronouns have been supplied, and I have done what I could to make the terms more precise without damaging the faithfulness of the reproduction.

There is also recently published a good version by Mr. Bax, who had the advantage of using the First Edition of the present work, which appeared in 1872.

I need say nothing here of the scope of the *Prolegomena*, as Kant himself has explained it in his Introduction, but lay special stress on the fact, that while prior in time to the Second Edition of the *Kritik*, and professedly expounding the First Edition, its attitude is completely that of the Second Edition on the great question of idealism. When Schopenhauer's school talk of Kant's supposed change of opinion between 1781 and 1787, they should be reminded that in 1783 he wrote the *Prolegomena*, not to refute, but to explain his original *Kritik*, and that in no work has he spoken out more precisely against absolute idealism.

Most of the terms used do not require any special explanation, but the following points may be worth noticing. As in Vol. I., *knowledge* and *cognition* are both used, and used synonymously, on account of the convenience and precision of the

forms *cognitive* and *cognise*, while the Saxon word is clearer to most readers. I have frequently printed the word *Reason* with a capital, where it means a special faculty, as distinguished from the understanding, but as Kant himself often passes back to the wider meaning, it was impossible to distinguish all the individual occurrences of the more special meaning and to do more than call attention to the distinction. In the case of another word I have taken a liberty which appears to be an improvement on the original. While Kant uses *Begriff* as synonymous with our *concept*, he also uses it for those vaguer mental representations which are under no category, as, for example, God and Infinity. In these cases I have used the word *notion*, as being vaguer than *concept*, and may call the reader's attention to the curious fact that the Germans are not supplied with a special word to indicate a vaguer thought than a concept. Kant's *Vorstellung* includes intuitions, his *Idee* has a quite special meaning.

Apart from nomenclature, I have in many places endeavoured to bring out the point of the argument, by trifling additions or modifications—so trifling that they will not appear without a careful comparison with the original. It was indeed suggested to me in some of these places to translate quite literally, and leave the reader to solve the difficulty left by Kant. This indeed is the plan followed by Mr. Bax. But I venture to

hope that nowhere has the sense of the original been changed, and it is better to run the risk of a mistake than to put down anything that does not convey a distinct idea to the reader's mind. It is of course far more agreeable to paraphrase than to translate, and as the *Kritik* is accessible in English, this course was adopted in the former volume; but it is due to Kant to put his *Prolegomena* in all their homeliness literally before the reader, that he may judge of the accuracy of the various commentators and critics who discuss it.

I have reprinted in the Appendix the suppressed passages of Kant's First Edition of the *Kritik*. The text of the *Prolegomena* and of these Appendices has been carefully revised by Mr. Bernard, and many improvements made. We have also given in brackets the paging of the original edition, for the sake of the references made to it in our first volume.

J. P. MAHAFFY.

TRINITY COLLEGE, DUBLIN,

June 6th, 1889.

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